

THE LOG

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Octavia Hill

ENTHUSIAST AND PIONEER

By Sir Sydney Cockerell

The following article is re-printed through the courtesy of the Author and the Proprietors of the Times.

Most people are familiar with Octavia Hill's wonderful work in connection with the housing of the poor, and an article on this subject has appeared in an earlier number of The Log, but it will come as news to many that she was a pioneer in a movement for open spaces, playing fields, and open church yards in the City. We are, therefore, particularly grateful for the privilege of re-printing the Times article in The Log, so that it may reach our readers all over the world.

OF those who called the National Trust into being in 1895 Octavia Hill occupies the central place, with Canon Rawnsley and Sir Robert Hunter on either side. Its beginnings were humble, almost domestic, as it depended for its existence on the subscriptions of a small band of enthusiasts. When Mrs. Fanny Talbot gave it its first possession at Barmouth I remember Octavia Hill's saying with a smile: "We have got our first piece of property; I wonder whether it will be the last." But once set in motion under wise direction the Trust gained a steady impetus, which has done nothing but increase.

It now owns more than 250 separate properties, with a total area of about 44,000 acres, and it may be interesting to show in Octavia Hill's own words by what arduous steps in the metropolis she arrived at her far-reaching conception for the country at large. It goes without saying that her fight for open spaces did not interfere with her other philanthropic activities.

SIXTY YEARS SINCE.

Londoners nowadays are apt to take their playgrounds for granted—Lincoln's Inn Fields, for example—as though they had always been open. Sixty years ago the very idea that such things were

essential was new. It was then that this valiant woman opened her campaign. She was not without strong supporters. She derived much inspiration from the visionary Ruskin; and she was ably assisted by Mr. Shaw-Lefevre, afterwards Lord Eversley, and by the legal experience of Sir Robert Hunter. But it was desperately uphill work. I am old enough to remember how sluggish was the response even in the late eighties. Little by little the public conscience was roused, but at that time such an achievement as Mrs. Trevelyan's—the saving of the Foundling Site for London children—would have been as impossible as a flight across the Channel.

Writing to a friend on August 9th, 1875, Octavia Hill says: "I think of little else but my Fields day and night. We have now £8,150. The collection goes on steadily, but we are in great fear that the owners will not wait." These were the Swiss Cottage Fields. To her great chagrin the owners withdrew their offer, and the fields were built upon. To another friend, July 23rd, 1876: "Our failure this year has been on the open space question. People don't know the importance yet. It is so sad; for the places are going for ever, so rapidly. I have written by Mr. Lefevre's request to *The Times*." Each December she issued a

printed "Letter to My Fellow-Workers" in which she reviewed the year's tasks and aspirations. In the letter for 1876 she enlarges on this last note of disappointment:—

We have tried earnestly this year to secure small open spaces for out-door sitting-rooms for the people in various parts of London—hitherto without one atom of success. I think I never spent so much heart, time, and thought on anything so utterly without apparent result.

We tried for an East-end boulevard, with an avenue, and wider spaces of green and flowers—an East-end Embankment, as it were, where the people might have strolled on summer evenings, and sat out of doors—and we failed. We tried to get a church-yard planted and opened in Drury Lane, and the matter has not progressed very far yet. We tried to get trustees to act themselves in regard to other spaces, and we hear little from them. We tried to get leave from one nobleman to plant trees along an East-end road, where he is lord of the manor, and he postpones the question. We tried to get the Board School playgrounds open, and so far without success. We tried—oh! how we tried—to get the Quakers to devote to the service of the poor their disused burial grounds, and they, even they, have decided to build over by far the more precious of the two, a spot which might have been a perpetual joy and rest to the people, and now is gone, I suppose, for ever.

Next year, this time next year, if I am here writing to you once more, will there be any spot saved from the waste of bricks and mortar or the hideousness of neglect, to be devoted to the people? I cannot help believing there may. There is a gathering sense of the heart-hunger in the spirits of people for more beauty and more quiet.

AWAKENING ATTENTION.

A year later (1877) she was able to write:—

In my last report I referred to the need of spaces as open-air sitting-rooms

for the poor. The question has made far greater progress than I had dared to hope it could in so short a time. Drury Lane churchyard has been planted and opened, so has St. John's, Waterloo Road. On every side the subject seems awakening attention, and churchyard after churchyard is spoken of as likely to be planted and opened. The School-Board has considered a scheme for opening its playgrounds to the children on Saturdays and after school on weekdays. A memorial is being sent to the Attorney-general asking him to consider the advisability of devoting some money from the City Charities to laying out such gardens. I will not here mention the commons. Many of you will learn from my new book how very deeply anxious I am that the thirty-seven schemes for inclosure which will probably be before the House this year should not be passed without careful consideration of the value of such beautiful rural spaces to England in the future.

Immediately after this she had a breakdown which led to a delegation of her labours and a long convalescence abroad in the company of Miss Harriet Yorke, who was thenceforth until Octavia Hill's death her ever-present but self-effacing fellow-worker. Writing in December, 1878, she makes it clear that the movement has flagged in her absence, but a year later she has a brighter outlook to report:—

When I last wrote to you I was a little downcast about the commons. I suppose one never ought to be downcast. I had hardly left England before the Kyrle Society (founded by her sister Miranda) took up the subject with the greatest zeal, and formed a Sub-committee, which I do think has done as much as it was possible to do for the cause in the present state of public feeling.

The acquisitions of land for the people cannot be very many in a single year till the general interest in the subject has spread and deepened very considerably. They have been daunted by no fear of failure, however large and impossible the object to be obtained might look.

The consequence is that they have done much to cultivate public interest; they have let nothing fail through their own fault; they have had some failures, but at least one splendid success. Of course you will know I mean the purchase of Burnham Beeches for the people. I don't underrate what others did. We all know the Corporation paid the money, and the Commons Preservation Society helped greatly in the conduct of the matter; but neither one nor the other would have brought the thing to pass without the quiet persevering labour of members of the Sub-committee I speak of, or the sustained hope they had throughout that, however large the thing might look, there was a chance that someone would give this great gift to the people if once the way were made clear, and the business done, and the scheme got into workable form.

In this hope, in spite of the discouragements and almost scorn of those who didn't believe in success, steadily was the work carried on, till it was ready for acceptance or refusal; and only those who have carried on a work in its early days, in spite of disbelief, know how much that means.

Other smaller successes the Sub-committee has had. They have offered to find money for due supervision of Lincoln's Inn Fields, and of St. Anne's Churchyard, Soho, if the Trustees of the one, and the Vicar of the other, will but allow them to be opened to the public.

In her Letter for 1881 she speaks of her resolve to fight for Smoke Abatement. In that for 1883 (I do not possess that for 1882) she returns passionately to the need for open spaces:—

The increasing appreciation of the value of open spaces is most satisfactory, but much has still to be done now public interest in the matter is aroused. Not only ought all our Metropolitan burial grounds that are closed to be preserved as gardens for the people, and some general law passed which should prevent their being built over, but greater liberality and sense of citizen duty should surely, before long, provide for securing

larger areas in suburban districts within easy reach of the poor of London.

The hills, especially, that are still un-built over, in the near neighbourhood of town, are of paramount importance. The view, the air, the pleasure of going up and down, all render hilly parks, or recreation grounds, of peculiar value. Yet we have not an inch of ground saved for the public at Highgate; and Traitor's Hill (from which the view extends to the Crystal Palace and where there is always a breeze) looks doomed to be covered with buildings. This is the more to be regretted, as it is accessible to all the poor and increasingly crowded district of Kentish Town, and enables all Londoners to reach the Heath through fields, instead of through weary streets.

An effort on the part of some small shopkeepers at New Cross to save a hill near there, which belongs to the Haberdashers' Company, does not seem likely to succeed. In fact, it is strange to notice that, though other towns in numbers have had parks given to them, the thousands of rich people who owe their wealth to London, or who avail themselves of its advantages, have not, so far as I know, given one single acre of ground, that could have been sold for building over, to Londoners, for recreation ground, or park, if we except Leicester Square.

THE KYRLE SOCIETY.

In her Letter for the two years 1884 and 1885 she refers to the steady growth of the Kyrle Society, "which takes up now what I always felt to be an integral and important part of my duty." And she rejoices that the importance of securing open spaces in London, for which it was the first society that laboured, is now fully recognised. "The importance of large spaces, such as Parliament Hill, was brought prominently before the public at a meeting at the Duke of Westminster's, in May of 1884, at which I had the honour of reading a paper." The Letter for 1887 records further progress:—

The whole of this Hampstead Heath movement and many others have shown

how much public interest in the subject of open spaces has increased. I am writing for the February number of the *Nineteenth Century* an account of the memorial to the Charity Commissioners on the subject of Open Spaces, prepared by the Kyrle Society and presented in conjunction with the Commons Preservation Society and the Metropolitan Public Gardens Association.

I was occupied for a good part of the autumn in getting facts for that memorial, and, the more I looked into the matter, the more I was impressed with the fact that, unless some very much larger view of the quantity of open spaces needed should be taken by the authorities, and some really great scheme be adopted for purchasing important land at once, the time would go past very rapidly when it would be possible to save what in the future would be felt to be almost essential to the health and well-being of Londoners. To secure the support of the public in pressing forward large schemes, and that at once, I must use all ways open to me in the coming year.

REALITIES.

With this urgent appeal, made 45 years ago and now responded to by the London County Council, these extracts, which could be largely added to, may appropriately end. Mr. Greenwood is reported to have declared in Parliament a month ago that he was tired of "the sainted name of Octavia Hill." She was indeed of the stuff that saints are made of, and

she would have sympathised with his fatigue. In 1889 she wrote to me: "I have never thought of the world's regard, or money-success, or worldly surroundings as worth anything: and when they fall away from us, I think that it is often that they may leave us freer to enter into realities." Nine years later, when her fellow-workers gathered to present the portrait by Sargent now in the National Portrait Gallery, we listened to the following pronouncement:—

When I am gone, I hope my friends will not try to carry out any special systems, or to follow blindly in the track which I have trodden. New circumstances require various efforts, and it is the spirit, not the dead form, that should be perpetuated. When the time comes that we slip from our places, and they are called to the front as leaders, what should they inherit from us? Not a system, not an association, not dead formulae. We shall leave them a few houses, purified and improved, a few new and better ones built, a certain record of thoughtful and loving management, a few open spaces, some of which will be more beautiful than they would have been. But what we care most to leave them is not any tangible thing, however great, nor any memory, however good, but the quick eye to see, the true soul to measure, the large hope to grasp the mighty issues of the new and better days to come—greater ideals, greater hope, and patience to realise both.

Octavia Hill died in 1912 at the age of 73.

Impressions of the Scottish Toc H Festival

January 19th and 20th, 1935

IT is impossible to describe in any adequate way the inspiring and joyous week-end many were privileged to spend at the Scottish Toc H Festival in January, yet one wishes all might have shared it, and that L.W.H. may perhaps catch just a little of its inspiration, one remote member dares to

put together a few impressions and offers them to cold print.

Glasgow on a January day—the thought brings to mind a picture of dismal fog and ugly noises, but instead the members of Toc H who arrived from all parts of the country one Saturday

afternoon found clear air and the colour and gaiety of "Students Day" in full swing, and cheerfully coppers were delivered up to the persistent weirdly dressed collectors for the Infirmary. I think we were glad to give to that place where miracles of healing and love happen each day in thanks for our own health and ability to come together in fellowship for worship and refreshment.

For the first act of Thanksgiving and Re-dedication a constant stream of members and friends filed into the dim Cathedral, till nearly every seat was full. The vastness and dignity of the building prepared our spirits for the beautiful service which followed; prayers, reading, sermon gave us much, while in the hymns we offered our praise in a great wave of music which was almost too immense for the church to hold, and which was still a poor expression of our desire to re-dedicate ourselves to the God we humbly seek to serve.

But even if there had been none of these things, only the Ceremony of Light as it was performed, we should have had enough to fill our hearts with firm resolve, tremendous love, and a deeply humble self-giving. During the singing of a hymn a representative of each unit, carrying a taper, came forward from the sides and back of the Cathedral to take his place in the outline of a huge cross. A lighted Lamp stood on the Communion Table, and as the lights in the church were turned out tapers were lit from the little flame, and the light was carried to the men at the ends of the cross, who passed it on all down the lines, each to his next neighbour till every one held his Light just above his head. Thoughts crowded one's mind during those moments when Light was passed from friend to friend, and the one uppermost was what a tremendous privilege we all shared in being trusted to pass on to those about us the Light as God has given it to us—a task impossible were it not that we are simply the lamps and the Spirit of God the Light. As the words of the Ceremony were repeated we felt the presence of the great company of the

Elder Brethren and breathed a prayer in our hearts that we might more worthily live our remembrance of them, and more steadfastly keep our Lamps burning.

Greetings to old friends, introductions to new, a hilarious tea, then the Guest Night in the Lyric Theatre. There Community singing was led by Bill Gellatly, who, as a deaf friend said, would make the very chairs sing if there was no one in them! The Chairman radiated kindness and warm welcome, and we felt that though some might not hear all he said they would feel happy just by his appearance—and, surely, to make an audience happy is the best attribute a chairman can have. We were given a fine short play—"Discovery"—by a team of Y.M.C.A. players, then there was the beautiful pageantry of Grand Light, with the thrill of seeing how Toc H Scotland has grown right up to Wick in the North since last Festival, followed by the main event of the evening—Jim Burford's talk.

We listened spellbound from start to finish, and would have gone on doing so had it pleased him to talk all night. His stories defy re-telling, but we shall never forget them: time and again will they come from the recesses of our minds like treasures from a collector's store.

Here are one or two of his thoughts rather badly 'het up.'—

We are all bricks in the building, and though few are corner stones all are essential to the perfection of the finished product.

Our shipbuilders do not build "Queen Mary's" to do the work of Clyde tugs; is God a greater fool than man? Has He built Toc H for any footling work in His world?

A wee thin wire strand can scarcely lift a straw, but 900 wound together into a rope can lift many tons. Wire ropes have fibre cores around which they cling, without which they cannot hold together and will thus lose their power. So may we be like the wires and God the core of our Family.

Do not let us lose our sense of humour, or grow dull. God must have

a sense of humour, else why did He make ducks?

The biggest Toc H job we can do is to take Toc H into our everyday life, for the world needs fairmindedness. Every department is crying out for the leadership of fairthinking, God-loving men. We ought to be glad when our best members become so busy they have not time to attend meetings, for then we know we have given our best to the world, and it is our privilege to strengthen them by our backing and prayer.

We rose rather quietly after simple home-going prayers, and went home to billets with much solid food to chew. That some of it at least had digested was manifest next day when Jim Burford was called upon to give a final message at the Family Gathering. He was received with thunderous applause and could not be heard for several seconds. He came after we had heard some very interesting short talks and messages from other areas and we were all realising that very soon we should be back at work without the crowd enthusiasm to inspire us, and wondering just how far short we would fall of all the ideals which had been set before us, and that was just the subject he spoke about. The feeling of flatness after being on the mountain tops is inevitable, but if one is prepared for it in the right way, at least it may be tackled in open ground and kept from overcoming us altogether.

He told the unpromising story of an engine-greaser who, though an excellent workman, was an incorrigible drinker. He had been warned several times that he would be dismissed if his drunkenness continued, and one morning his boss lost patience when he rolled up to work a little more unsteadily than usual. "You can put down your can and get away home," roared the boss. "You cannot work in that condition." The greaser blinked at him stupidly—"Go on, get out, you are fired. You are drunk again," he said, more forcefully. "That is a mis-statement," replied the man. "I am

drunk, but I am not drunk again." He was always drunk, and by the same spirit, but sometimes it was more obvious than others. So are we always drunk by a Spirit; at Festivals and such like it is more obvious than at other times; but even when we are feeling flat the same spirit is within us, and we only have to believe in it and let it work through us. With that and some pithy remarks and advice from Padre Gilbert Williams (who, as Chairman, made the Gathering go with a true Family swing) we were armoured against the "morning after the night before," and I, for one, never felt less laid out after such a time in spite of the physical tiredness caused by extra work before and travelling overnight from it.

On Sunday morning we rose sleepily out of bed (or painfully from the floor in the case of a few unfortunates) to gather for early Communion in the University Chapel and St. Mary's Cathedral, where we received the bread and wine, symbols of the life and sacrifice of our Lord, handed down from our Great Elder Brother, from living hand to living hand in unbroken human sequence. From Him do we receive life and strength to represent Him even remotely in our own day. The preaching was taken by Padre Warner in St. Mary's Cathedral, when our thoughts were led again to the challenge "Let your light so shine before men that they may . . . glorify your Father which is in Heaven." The Bishop of Glasgow took part in the service. An excellent lunch followed, then the Family Gathering, making ample opportunity for mixing and exchanging news with members only seen at such occasions. Thanks were lustily given to Ray Fawcett, who had organised the Festival, but he refused to take honours to himself, calling each member of his team up to show himself and herself to receive the applause with him—to their embarrassment. They certainly did a wonderful piece of organising and gave us a perfect week-end without hitch or fuss.

No one wanted to go, and somebody had made the happy arrangement of taking a room where those who had no date with a train or a choir could carry on exchanging gossip across recumbent figures on the floor. That was perhaps the jolliest thing we did. In the exchange of wit and homely chat we felt very much

one family, and parting did not hold too much sadness when one realised that no matter where one went one still belonged to such a lovable and immense household of God's children. May it grow in strength and infect many with its joyous drunkenness, to the glory of its Father, by the Spirit of its Elder Brother.

A School for Young Wives in Nigeria

Reverend Matron

I am a Baptised member of Saint Silas Church, A---, and I am a boy who likes such educational pastimes as reading the English books.

It has become my dearest wish to send my wife to your well famed school for training. I wish her to learn good handicrafts and English language also the Baptism teaching. Please do not fail to teach her good manners or customs and obedience. I do not want a wife who takes the divorcement at first trouble.

Please write me the cost of such training and what equipments will be needed. Do not disappoint me for answer Madam.

Yours impatient,

Jeremiah

THE above is only one of many similar letters I receive. It is a typical example of an educated Christian young man's desire that his future wife shall not "bring shame" to him when he marries her.

Education of the girls has lagged far behind that of the boys in Nigeria, as in other parts of Africa. In the past it was not felt worth while to spend money on a girl in a country where no education is free. Besides, her services as nurse to the younger children, market woman, and her share of the farmstock in due season were too valuable to lose. So it was her brothers who reaped the benefit brought first by the Missions and then by the Government, and with the opening up of the country to trade by road, rail and river, and the laws enforced by Government which make travelling beyond the bounds of one's own town no longer a hazardous undertaking but something with an educational advantage unique and

exciting, the young men leave their own villages for a desk in a Government office or trading store; as a teacher in a village school, or a railway clerk; for service in the household of a European or "foreigner"; for various trades such as tailoring, carpentering, building, etc., in the large towns, or for cycling from town to town with bales of cotton goods on the carrier in the employ of a trader.

From time immemorial it has been the custom among the Ibos of Nigeria, as with other tribes, to arrange a marriage between a boy and girl when both are quite young, often without consulting the contracting parties or irrespective of their wishes. Dowry, to the value usually of twenty-five pounds, but varying in different parts, is paid in money or kind, sometimes in a lump sum but more often in instalments over a period of many years, by the young man or his relations for him. This custom is not considered to be *buying* the girl but as recompense

to the parents for loss of her services in the house. A visit to the future "in-laws" for a few weeks when her capabilities are "tried out" is one of the deciding factors in an engagement.

According to agreement, when a certain part of the dowry has been paid the man is at liberty to call the young woman to his house, and this is called marrying "native fashion." There may be a feast at the new home in the evening or it may not take place till the birth of the first child. If the boy is a Christian and does not wish to forfeit his Church privileges he must marry under the ordinance and since it is education in the Mission school which has been the means of bringing many boys to Christ, there has arisen a class of educated Christian boys engaged to the heathen girls who have received no secular education whatsoever. What must their feelings be upon returning to their own villages after contact for several years with the civilizing influences of a large town, only to realise that they are within a year or two of marriage to such girls? That is one class of young African manhood who sends his intended wife or "wife" (there is no term equivalent to fiancée) to me for training, for once a marriage agreement is made all further training or clothes is the responsibility of the intended husband. As the letter shows, this type demands more than just sufficient knowledge of the Faith to enable the girl to be baptised.

The other class of youth whose intended wife is in the school is the Christian young man who has had no "schooling" but has attended the Church classes for baptism and has learnt to read; for the baptism syllabus includes ability to read in the vernacular, since the Bible is perhaps the only guide to Christian conduct in a town where there is no resident teacher or Catechist. This type then can read but can very seldom write and has no other secular education. His intended wife is sent for baptism teaching, the minimum period which must elapse before baptism being two years, and since this teaching is incorporated

in the general syllabus, this girl, according to her ability, has a chance of learning as much as the girl who will be in more fortunate circumstances.

The Niger Delta Pastorate Girls' Training School is a boarding school, the ages of the girls varying from twelve to about seventeen or eighteen. It is no easy task for girls of this age to master the rudiments of the three R's, but once the elements are grasped they make fair progress and generally pass into Standard One or even Two Elementary by the end of the two years. I very seldom have a girl who is allowed to stay longer than this and have hitherto not been able to accept younger girls on account of staff difficulties and feeding. There is, however, a chance that in the near future this difficulty will be overcome and I am hoping to receive young girls who will pass right up the school to Elementary Six which is the highest standard in the Elementary Schools and for which Government sets the examination papers.

The syllabus includes the usual subjects. Hygiene, a much liked subject, is carried out practically in the work and cleanliness of the school and compound and with needlework, laundry and housecraft, forms the domestic teaching. Simple geography, singing in the vernacular and English, English reading and speaking and physical drill are included.

The girls cook alone or in groups, but feed together in the dining-room at stated times, and each girl has her own domestic utensils which she keeps clean and in their allotted place when not in use. All water has to be carried from a stream half-a-mile away, and all firewood gathered once a week by the girls who go out in parties under the supervision of the teachers.

There are four native teachers. One passed Standard Six at the third attempt at the age of twenty-seven. Two have failed this examination three times, and one has passed through Standard Five. Two are second generation Christians, and two of heathen parentage, so that these girls have not the advantages of training which one would suppose from

their title, but within their limitations they try and even though they may be found dozing at the blackboard, or asleep when in charge of domestic work, and even though they do things in the manner requiring the least exertion rather than in the manner the "white ma" suggests, it is amazing and a cause for great thankfulness that they accomplish what they do in view of their former environment, climatic conditions, and generations of native custom behind them. They do not yet realise their responsibilities and the meaning of duty as we understand it. The joy of service for the Master is not fully grasped, and though they have their times of endeavour they are incapable of sustained effort. Pray that they may by the power of the Spirit come to a fuller realisation and find a real joy in this piece of work for the Master.

It is a great encouragement to know that one's efforts do not stop short with the girls when they leave the school but that the effects of their training go out, beyond the school bounds. They will have something to give their children from earliest years which they themselves were denied till they were almost too old to take advantage of it, and the

children will have a better start than their parents. I do ask your prayers for these girls who will leave the school for various towns and villages where, since they have been trained, all eyes will be upon them, particularly those of the old women. Their ways in the house and their conduct towards their husbands are things which will be closely observed and maybe copied, and as Christian women they will sometimes have no easy task in the larger towns where nominal Christianity is not unknown, or in the smaller communities where Christians are in the minority, heathen custom survives, and native pressure is brought to bear. Each has its own temptations. Pray that these girls may remain true to their baptismal promises and be real witnesses for Christ.

Pray for this work and the one in charge. It is a great responsibility to have the lives of these girls in one's keeping. "The hand that rocks the cradle rules the world." These potential wives and mothers are in the making. May they conform to the Potter's plan for their shaping and not be marred at this stage of their making.

Muriel Ellis.

The By=Pass

GOD bless the men that have made the Road
With shovel and pick and drill,

God bless the folk that have passed on the Road,
And those that are travelling still,

God bless the guides and the guards of the Road,
The A.A. Scouts and Police,

God be with those that are hurt on the Road,
And to those that are killed, give Peace.

J.M.M.

In the Ranks

Concerning the General Branch and General Branch Membership

There's a legion that never was 'listed
That carries no colours or crest,
But, split in a thousand detachments,
Is breaking the road for the rest.

TEN years' membership of Toc H L.W.H. has impressed upon the writer that one of the most valuable characteristics of Toc H is that elasticity in it which makes it a home for all who come and at the same time demands from each individual his or her specific and maximum contribution. It should be impossible, and it is certainly rare, for any enrolled or potential member of the L.W.H. Branch, Group, or General, to go to a meeting and feel "out of it." Padre Clayton has put one aspect of this when he calls Toc H the human zoo. Christina Rosetti puts the aspect for the L.W.H. when she wrote, "They will not keep you waiting at that door."

But the converse is also true. The welcome is, and should be, whole-hearted and universal; the challenge is insistent and individual. If the L.W.H. is not getting from every member her own maximum individual contribution, then it is degenerating into a body of getters and not givers, for these are the only two divisions of human nature. The powers that be in Toc H and the L.W.H. have not exactly the authority or the warrant to evict such members and to throw their furniture into the street, but this immunity does not excuse the forgetting of the fact that "Service is the rent we pay for our room on earth."

It is in this connection that the writer, who has had five very happy years in two Branches and five subsequent equally happy years in the General Branch, has embarked upon this article to give to other members, whose circumstances make it possible for them to belong to a Branch, some idea of what belonging to the General Branch means.

It is hoped that not many members will recognise the quotation at the head of the article, hasten to look it up, and then to read the rest of the poem! The intellectual and social status of the General Branch might rapidly fall in the eyes of such readers. But these four lines so aptly describe the General Branch that a chance has been taken, and the permission of its Secretary has not been asked.

We are split up into a thousand detachments all over the country, and it is impossible for the members to know each other personally or intimately or to know much of each others' lives. It would be easy for us to feel detached, lonely, a little out of sympathy with each other. If, and when, we meet, we might very easily look at each other suspiciously as if wondering, "Well, where does she come from?" or "What does she do?" or even "Why does she wear that hat?" But three things prevent this essentially non-Toc H spirit.

In the first place we are held together by the Quarterly Letter from our Secretary. This gives news of the doings of the General Branch and of all that is happening in the L.W.H. as a whole, keeps us up to date with matters of importance in the Movement and of approaching dates of importance, and above all enables each of us to feel that we are at one with all the other recipients of the Letter and to say, "Now 375 other people are reading this, and we all belong."

Secondly, we can meet at regular intervals at the Secretary's house. We see each other face to face, until by degrees a vague fellow member becomes a real live human person who means

something and with whom we are co-operating. Going to a General Branch meeting is rather like meeting one's in-laws for the first time; at first it is rather strange and the party a little overwhelming and even unwanted; but soon real warmth and friendliness are established.

Thirdly, we are united by the fact that, perhaps of all the Branches, our loyalty to Toc H and our spiritual obligations are most forcefully brought home to us. Prayer is the greatest uniting force in the universe. Those who have prayed together and for the same things, can never be strangers, even if they never meet in the flesh and if their homes and interests and lives lie far apart.

To look at the jobs done by members of the General Branch reveal the truth of the old saying, "Orare est laborare," whichever way it is read. There are some who, like the writer, are so tied by their own profession that the regular performance of outside jobs is impossible. But there are many others who give nobly of their money, their time, their energy, according to their opportunities. The art of jobs in the General Branch is that each member gives and does what she can in her own peculiar circumstances, and the catch is that only the member can judge what her contribution should be and how she can pay her rent!

Here is the snag of being a General Member. Companionship of meetings, of the pen, of mutual prayer, thanksgiving, and intercession is theirs to the full. But their jobs rest on themselves alone, and conscience is a harder taskmaster than any Job-Mistress. Faithful performance is more difficult when no one will know what is done or left undone, and there must be times when members remind themselves that the strength of the chain is the strength of the weakest link.

Jobs, as in all L.W.H. Branches, are very varied, and are done in the name of Toc H and for the Building of the Family. They include Guiding, rent-collecting, hospital visiting, the Lunch Club, hospital Linen Leagues, Braille, Police Court Missions, Waifs and Strays, and many

others. Two jobs may be mentioned, not because any one job is better than another, when all are done for the Building of the Kingdom and the well-being of the human race. One is mentioned as an example of those activities which bring pleasure, relief and hope to hundreds, when they are thought of, and yet may so easily be forgotten. This is the collecting and distributing of flowers from country or town gardens to hospitals, schools, and districts, where their beauty and inspiration would otherwise be unknown.

The second job to be mentioned is included because it is by nature especially allied to the original functions of Toc H in their capacity as "shepherds and leaders" to the generations growing up then and now. Either individual members or a group of members make themselves responsible for the training or equipping for life those whom circumstances have deprived of what would otherwise have been their fair start or who are in some way or other handicapped. Contributions of money, time, and forethought are all needed for this "job," and there are few better ways of "building bravely and witnessing humbly."

The General Branch has less chance than other branches of improving its corporate mind. From its very composition its members can seldom, if ever, all meet together for instruction and re-inspiration in the principles and practice of Toc H L.W.H. But it can, more than most Branches, aim at and develop the Family spirit, welcome within it all who might otherwise be unattached, give this sense of "belonging"; and of being among friends who all want the same things, beauty, justice, and happiness for others and for themselves, and who are prepared to do their bit in helping the Family and making it a power in this land and in those beyond the seas.

Let this article end with another quotation from the author with whom it began. "Yet it seems that much credit is also due to another regiment whose name did

not appear in the brigade orders, and whose very existence is in danger of being forgotten." The privileges and the responsibilities of the General Branch are perhaps rather different from those of

the Branches and Groups, but they should always be a very real constituent in that campaign of peace time, the never-ending war against the armies of ignorance, cruelty, and selfishness in the world.

N. M.

"The Land of Abiding Sunshine,"

SO says the pamphlet distributed on board ship, and after ten days of sea and rough weather we look out eagerly at 5.30 a.m. on the green coast line of Barbados. Then on deck to greet the dawn, below to eat a huge breakfast and then off on the launch by 8 a.m. I am travelling back with the Headmistress, and we wait three weary hours on the quay for our trunks. At last an excited negro tells us that they have been put on the wrong part of the deck. By twelve noon we are ready; Simeon the chauffeur drives us to the High School and I teach two lessons that same afternoon.

This is indeed a Shakespearean island like "The Tempest":

"The isle is full of noise and sweet sounds

That give delight and hurt not."

On moonlight nights the natives do not go to bed, but dance and sing to their guitars in the roads. Whistling frogs and crickets make a rare accompaniment, and by 3 a.m. cockerels and Jersey cows join in. At 6 a.m. the sun rises and human beings begin their day. The negroes are in the fields till 5 p.m. tending the sugar-canes and, surreptitiously, their numerous children. The latter are charming, not at all shy, and worry the white people for post-cards, which they love. I get up at 5.30, go for a walk with Sage, the terrier, and return at 6.30. Then the black maid brings me tea, bread and butter and an orange. I go on happily till 9 o'clock when we have breakfast altogether, a heavy meal, prayers at 9.40 and lessons from 10 till 1.10 p.m. After a light luncheon everyone rests for half an hour and then lessons begin again

at 2.30 and go on till 3.50. Tea is served on the verandah for the staff and dinner for the whole school at 6.30. Preparation follows from 7.30 till 8.30, and then bed. The staff have iced water with an orange at 9 p.m. and then retire to bed.

Last week we had the Empire Players in town, thirteen miles away, so we went in as often as possible. On Saturday mornings we go down to the Aquatic Club at 7 a.m., swim for two hours, sit on the pier, and get back for lunch.

Sunday is a great day. We are next door to the S.P.G. Chapel, so we start with Mass at 7.30 (by the way, the Principal's dog, Samuel, comes and sits on the altar steps!). There are four hundred black communicants in the Parish, and they come two hundred at a time. If they miss two Sundays their names are struck off the Church Roll. Before the great Festivals there is always a meeting for those who wish to return to the Church. Their fervour is great, but a young priest told me that they have very little reasoning power. At 11 o'clock we have Matins, or High Mass once a month with incense, processions (two), and lights in lamp-glasses. The sermon is punctuated with "Ah, yes," "Of course," "Thank the Lord," till Father Hopkins has to ask them to save up their remarks till the end. Father Hopkins is an organist and plays, preaches and broadcasts. At 4.30 there is Evensong. Last Sunday a black baby was baptised, and there was great excitement on the part of everyone, little children rushing up the aisle, and the baby crying heartily. After that the students from Codrington Training College come in to talk, and we have dinner and go to bed.

The natives here are Africans, brought over by John Hawkins, and in secret they practise all the old rites. They have an "Obeah" man who casts spells, sticks pins in wax images, sees the future and cures diseases. Though nominally Christian, the negroes still harbour these superstitions, and although last week an "Obeah" man was imprisoned in Trinidad, the rites still go on.

A priest was telling me how one day he noticed his altar candles glittering and found a name had been pricked in them with tiny pins, and that the sexton had been heavily bribed to give the candle-drippings to the would-be murderers. He took the candles, threw them out of the window, and preached about the symbolism of the Light of the world. Afterwards in the sacristy a man, trembling with fright, said, "Rector, my wife came last night and pulled my toe." "But your wife's been dead three years." "Yes. She came and breathed in my face, and pulled my toe. Will you lay her ghost with a Mass?" The Rector said, "This is obeah pure and simple, I won't."

Superstition, however, has its uses. Someone stole some money from the Church, and the Rector said, more or less in fun, "I'm not worrying; the man's face will swell up." And next day he was called to see the blacksmith, whose face was three times its normal size. A house-boy stole a favourite penknife left on a shelf, and the Rector put a crucifix there with the label, "This is to remind the thief." Next day the boy said, "See, Rector, you penknife in de yard all de time."

After dinner the Rector went to a Church Army meeting—a safety-valve for the negroes who pray and preach themselves. A new captain had to be elected, and the last was a notorious wife-beater and evil-liver. The Rector gave

them a solemn talk and then put up three names. The man's wife refused to vote, and the former captain was elected again. The wife had hysterics, the Rector came home. "Yes," said his wife, "I was told he'd threatened to kill everybody who didn't vote for him."

But on the surface all is well. The negroes are most devout, and in Lent, the Principal of the Theological Training College, has "testimony" meetings. The testimonies are so long that he has to announce hymns half-way through. The prayers are often very funny. After the Rector's fifth daughter was born, one man prayed that he might now have five sons. An old lady got up and said, "Dear Lord, I'm not calling any names, but I know who stole my potatoes; deal with her, dear Lord."

Codrington College trains black and white students for the Durham University degrees and for the Church. It is very much alive, and there are about thirty students. They read the lessons on Sundays—*well*. The tutor, Father Hopkins, is priest and organist—having formerly played in Dublin Cathedral. He is followed about by the black children, who love him, and he preaches sermons that remind one of home and All Hallows.

There is no Toc H in Barbados, but the Theological Students know about it, and when I went to tea with Father Hopkins I tried to say something about it. Of course they are very busy; they get up at 5.30 a.m., and are often late to bed, but Toc H is needed here, as indeed everywhere. The relationship between black and white is most cordial, but the climate, though lovely and cool for part of the day, induces laziness and all its attendant evils.

I commend Barbados to your prayers and courageous thought.

J. R.

Odds and Ends

THE five Toc H volunteers for leprosy work left England for West Africa on June 19th. Please remember them and help them in any way you can. Their names and the places in which they will be working are as follows:—

William A. Lambert in Kano;
Norman Crayford in Katsina;
H. Paul Pedrick in Maidugari;
Hamish McGregor in Itu;
Fred L. Parker in Itu for the present.

A useful leaflet on Padres work in the L.W.H. has lately been issued. It is called "L.W.H. Padres," and may be obtained from Headquarters at a cost of 4d. each.

We apologise to Miss Cecily Hallack, author of the poem "Divine Office of the Kitchen" which we printed in the April number of the Log, for having omitted to mention that the verses were only printed through her kind permission, and they are, of course, copyright. Should any member wish to buy a copy of the poem it is obtainable on a card from the Catholic Repository at Selfridge's.

We congratulate Normanton and Taunton on their promotion to Branch status.

The Central Conference met this year at Pierhead House, Wapping, in May, and it was attended by representatives from every Area in the British Isles. The discussions revolved mainly around matters of organisation.

The Staff at L.W.H. Headquarters wish to thank all those who have so kindly supplied them with flowers through the summer. May we mention here that New June House and the New June Lunch Club are also always grateful for any gifts of flowers, which do so much to brighten the rooms and cheer up the lunches.

The next L.W.H. Lamplighting Festival will be held on Friday evening, June 26th, 1936. Applications for promotion to Branch status should reach Headquarters

before the 31st January, 1936, if Lamps are to be bestowed at the 1936 Festival.

The Associates Scheme.—May we draw members' attention once again to the Associates Scheme which has not made great progress so far. If every member would enrol at least one associate every year, and if some units would plan drawing-room meetings to gain the interest and support of men and women outside the movement, this would be a great help. The Associates leaflets are obtainable from Headquarters.

Holidays.—Peggy Rankine, sometime a member of Edmonton L.W.H., is opening a Holiday & Rest House at Cootham Cottage, Cootham, Sussex. It is a most attractive place for a country holiday.

Miss Grace Boulton, late Treasurer of the Eastern Canadian Region of Toc H L.W.H., passed to her rest on the 19th June. She had taken great interest in Toc H and L.W.H. from its earliest inception in Canada, and was much loved and will be greatly missed.

The Family Coach runs this quarter as follows:—

Hinckley to Small Heath.
Cottingham to Gloucester.
Warrington to Rowditch.
Clacton-on-Sea to Hertford.
Tottenham to Harrow.
Birmingham to Lancaster.
Islington and Shoreditch to Liverpool.
Weybridge to Plymouth.
Ecclesfield to Westminster.
Altrincham to Milford-on-Sea.
Leeds University to Lewisham.
Bedford to Hartlepoons.
Enfield to Salford.
Rawmarsh to Brighton.
Hampstead to Port Talbot.
Battersea and Clapham to Bexhill.
Guernsey to Swansea.
Wimbledon to Cheltenham.
St. Albans to Stockport.
Northwich to Bournemouth.
Harborne to Lambeth.
Bristol to Burnley.

A Gradely Camp

These lines, in Lancashire dialect, commemorate a very successful camp run for Lancashire lassies by Stockport L.W.H. last year.

You ask me about this 'ere camp, sir?
Well, sit thee down and smoke for a while
'Cos ah'll only be too proud to tell thee
Of a camp wot was run in fine style.

It was run by some lassies fra' Stockport,
And maybe th'all think that 'ahm daft
When I tell then t' as best camp that's iver bin run,
Both before that week-end—and aft.

There were twenty-two schoolgirls up 'ere, sir,
And to see'em behave was a treat.
You should a seen the way that they fed 'em,
Wi' potatoes, pudden an' meat.

But best time of all that theer week-end
Was afore t'breakfast on't Sunday morn.
The smell o' them bacon an' eggs, sir,
Made you feel jolly glad yer were born.

And wot did they give 'em for tea, sir?
Lumme! ah forgot to say abaht that,
Some jolly good rhubub and custard—
For some like it—ah'd pawn this 'ere 'at.

And what abaht lassies themsens, sir?
A brave lot they were on the 'ole
'Cept two, who were scared stiff of coos, sir,
Their names? Nay! ahm not telling a soul.

Yers should a seen this camp when they left, sir,
As clean an' as bright as a pin,
For when they'd gone 'ome Sunday night, sir,
Yer'd a thowt that nobd'y 'ad bin.

But wot's that yer asking me now, sir?
'Bout fires, an' t'water for t'tea?
AH!!!!!! there were two chaps helping as well, sir,
But that's just between you an' me.

I. A.

The Prayer we use in L.W.H.

THE special prayer of the League of Women Helpers is one used long ago by Ignatius Loyola. It is a tremendous prayer: for who, except our Elder Brother, may dare to hope to serve God as He deserves? And yet how often do we reel it off with very little thought for all it implies, and with no great earnestness of desire that it may be realised in our own lives? How should we ourselves feel if someone popped his head into our room, gabbled an abrupt request for costly gifts, and departed unceremoniously, leaving us with the conviction that he did not really want the gifts, and moreover was indifferent to the burden which the procuring of those gifts would lay on us? We ought, I think, never to breathe these words without trying to realise to the utmost of our capacity what it is for which we pray. Our whole mind should be concentrated on the prayer, sentence by sentence.

Who was Ignatius Loyola, and how did he come to put these petitions together? He was a Spaniard, and he lived in the sixteenth century. He came of one of the noblest families, and was an exceptionally gifted and attractive man. He was good at games; something of an artist; could write a religious poem or a love sonnet with ease; he was handsome, gracious, and dignified, and above all a soldier, with all a soldier's capacity for devotion to a cause, for obedience to a higher command, and a passionate longing to win fame for himself—a name that should go down to posterity in the history of his country.

The year 1521 found him defending the little town of Pamplona in Navarre against the French. The place had been annexed nine years before by Ferdinand of Spain, but never really subdued. Now the rightful overlord was beseiging it. Many of the Spanish officers had retreated; the defences were inadequate; ammunition was short. Loyola went about inspiring the soldiers with something of his own courageous spirit. Relief

would come, they must hold on for the honour of Spain. Then, as he stood on the battlement where the fighting was fiercest, a cannon-ball came, struck the wall, and re-bounding, shattered his right leg and grazed the left. When he came to himself the Citadel had fallen, and he was lying in a tent in the French camp—his arms beside him. Twice his leg was set, then the doctors told him that his right leg would always be shorter than the left. The dress of that period made any physical defect very apparent, and Loyola was proud of his appearance. There was a chance that, if the wound was re-opened, part of the bone sawn off, and the leg stretched with an iron machine, the evil might be remedied. Ignatius told the doctors he would have this done. There were no merciful anaesthetics in those days.

During the long period of convalescence Ignatius Loyola read much. Among the books which came to him was one containing a Life of Christ, written very vividly by a Carthusian monk. As he studied it, Ignatius grew more and more interested. Here was a Hero worth serving—a Man whom any soldier could be proud to follow. Then in the night he thought of his earlier ambitions, of his former friends: how they would laugh at him if he followed the new path! Behind was the comfortable, gracious way of life, with popularity, flattery, and his career assured in the army. In front lay warfare in another field. Loyola prayed that he might not count the cost, and pledged himself to the fuller life of service.

People have said that since our Lord taught that a man should not set out on an enterprise before he has counted the cost, this petition of Ignatius is wrong. But when our Lord uttered this warning, He was addressing one of the multitudes which constantly followed Him on His missions. Many of the people came out of curiosity to see and hear the new Teacher. Ignatius saw pretty plainly

what the cost might be to him if he followed more closely in Christ's footsteps. He prayed that no fear of tribulation might hold him back. I do not think we need be afraid of using his words. Our Lord's warning is directed against rushing into any new movement, with as hasty a retreat when we meet with the first difficulty or disagreeableness.

This is not the time to follow up Ignatius' life and to see how he served by teaching children; by nursing those who were sick with cancer and leprosy; how he gathered the young around him, inspiring them with his own zeal. How he called to his aid his gifts of dancing and shooting, how humbly he set himself to learn the rudiments of Greek and Latin that he might fit himself to serve more adequately: how he met persecution, and the exacting demands of complete obedience. No doubt he made mistakes, no doubt he was often wrong, but at least he knew what he was striving for—and he strove.

In his prayer he seems first to have set up his ideal—the ideal of perfect service. Then he goes on to enumerate some of the ways by which he hoped to attain to that service. He would like to give himself, his soul, his body. He would fight against temptation, through disease, through poverty, through indifference, through anything that hindered men's approach to God. He would toil

ceaselessly. He would labour and seek no earthly recognition or reward. Each sentence for him was pregnant with meaning. We have not all the same gifts, as St. Paul pointed out, but the life of each one of us might be more fragrant and less unworthy of offering for service, if each day we prayed our prayer with all the earnestness and intensity of which we are capable. It will follow that at our meetings this prayer can never come from our lips in a rush of words, without even an effort of memory. It will come slowly sentence by sentence—with perhaps a pause for thought between each. At first we may be led to ask ourselves if we do really *want* to serve if it means toiling and labouring and not counting the cost. Service—jobs are alright in theory, but they cost something in practice. Then, as we grow more honest in our knowledge of ourselves, will come the power to pray more truly, then the translation of prayer into action: each part a step toward the final aspiration of service, which may through the suffering of our Elder Brother be rightly offered. The words of St. Theresa are worth remembering: "Christ has no body now on earth but yours, no hands but yours; yours are the eyes through which is to look out Christ's compassion on the world, yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now."

H. M. J.

The Prayer of S. Ignatius

Teach us, Good Lord, to serve thee as thou deservest;

To give and not to count the cost;

To fight and not to heed the wounds;

To toil and not to seek for rest;

To labour and not to ask for any reward

Save that we know we try to do thy will.

Ignatius Loyola



The Laundry

S. CLARE

To the Editor of "The Log." April 16th, 1935.

Dear Madam,

I remember very well those lectures on Franciscan history at the Guildhouse in 1926, of which the re-printed Appreciation of St. Clare was one. May I—as one of the people who were asked to lecture on that occasion (though, owing to a heavy cold, I had to find a substitute) contribute one or two remarks on the article in the April number? Since Mr. Hudson Shaw wrote his article in 1926, owing to the patient research of the learned Franciscans at Quarrachi, new facts have come to light about St. Clare, and the Franciscans at Oxford would supply these to anyone who was intending to lecture on Clare, as I do not think they have been embodied in any book in English, except in a twopenny pamphlet on her which the Anthonian Press, Temple Street, Dublin, are publishing for me shortly. There are plenty of books about her in Italian or German, but in English she is badly served. Johannes Jorgensen has written very well about her in his famous life of St. Francis, and so, of course, has Father Cuthbert, O.F.S.C., whose Life of St. Francis Mr. Hudson Shaw recommends.

She must, of course, be studied against the background of her time. Mr. Hudson Shaw's twentieth century word "self-repressed" looks like a Japanese hat on her. Thomas of Celano was not an exasperating old brute when he mentioned that Francis and Clare conversed in the presence of a third person: he is merely saying that they did not lack the virtue of prudence, but did everything with regard to monastic order and manners, for lack of which the "girovagi" or wandering preachers of lawless poverty had become persons of discredit. The profession of vagabonding poverty without that other vow of obedience was an ancient Christian nuisance, and has provided history with a model from which untrue pictures of Franciscan friars have been painted.

Again, it is impossible to understand Clare without understanding corporal penance, because, whether one likes it or not, Clare liked it and taught her daughters the use of it. Mr. Hudson Shaw says: "Her monkish biographer, Thomas of Celano, asserts that even during youth she

wore constantly a hairshirt beneath her splendid dress!" Of course she did. It was a commonplace devotion of her time: as common as for a nineteenth century girl to teach in a Sunday school. Clare's "elopement" was not "clandestine." It was perfectly well foreknown by the Bishop of Assisi—friend of both Clare's family and Francis by whose authority Francis alone could have received her vows. Had her vows not been made with the Bishop's sanction, her furious relatives would have had her back in a trice, and Francis would have been clapped in prison. What defeated her family was the knowledge that her vow made her subject, no longer to them, but to ecclesiastical authority, and as Clare was of age to know her own mind, if they appealed to the Bishop, he would reply that he could not force Clare to return to them against her will. This is made clear when we study church law and the history of the time.

Mistakes, in short, arise from studying St. Clare apart from the history of her time. I do not know what Mr. Hudson Shaw means by the "utter defiance of the hateful monstrous tradition of the monks from St. Augustine to St. Bonaventura." Bonaventura was not a monk, but a friar, and the great Doctor of the Franciscan Order. Moreover, he was only born in 1221, and Clare became a nun in 1212.

But Mr. Hudson Shaw's appreciation is a warm one, and as a member of the Third Order of St. Francis I was interested to see it. You can talk to Clare to-day—for her nuns are just like her. They wear the queer dress she put on in San Damiano and they have the same nutshell-small convents with the same barred grilles and heavy doors and carefully tended gardens. They know the world as well as she knew it, their laughter is as gay as hers, their prayer as long as hers. Few people know that the Poor Clares rise at midnight and pray for an hour in reparation for the sin then being committed in the world and for the poor sinners who crucify Christ in their own souls. If one lies sleepless, it is good to think of them watching in their little choir, here and there, in almost every country in Europe and in America.

I am,

Yours faithfully,

Cecily Hallack, T.O.S.F.

On Heartiness

ONE of the most obvious things about Toc H which strikes the newcomer is the general feeling of comradeship which exists between the members of individual groups. The hail-fellow-well-met attitude which greets new arrivals is one of the many expressions of this feeling. Perhaps this applies more to Toc H than to L.W.H. but in a greater or lesser degree it is true of both sections of the Movement. The spirit of comradeship is, of course, not solely confined to Toc H. It is found in most organisations whether local or otherwise, but it shows itself more especially in a movement such as Toc H because in it so many diversities of types are to be found. Almost every group has representatives from all sections of the community, and this is as it should be, for it is our object to band together in a common fellowship all sorts and conditions of men.

There is an easy familiarity amongst the members which shows itself in the ready use of Christian names. And there is no doubt that Toc H has a certain vocabulary of its own, a legacy of the war days, in which such words as "bloke" appear rather frequently, and speakers are prone to couch their addresses in this phraseology.

Another expression of the feeling is the way in which at most Guest Nights liberal and boisterous use is made of Toc H songs. This is good in some instances, for we must all of us know many awkward moments which have been filled in by resorting to the singing of such songs. At the commencement of a Guest Night before the speakers are quite ready to begin, songs fill in the time very nicely, especially when several groups are met together, who for perhaps the most part are strangers to one another. These vocal efforts are a definite feature of Toc H and L.W.H. and they seem to have found for themselves a permanent place in the life of the family as represented in each individual unit.

All this can be summed up in the one word HEARTINESS. But what impression does this heartiness make on the outsider who either knowing nothing or very little about Toc H comes along to find out a little more? It is a question worth considering.

The idea was conveyed to me the other day that possibly it may have a very damaging effect especially upon those people who, could they see the other side first, might be drawn with great advantage into the life of Toc H, but who are repelled by the seeming inconsequence and self-centred heartiness of the family gathering. They come to meetings not knowing what to expect exactly, but they get something which is entirely unexpected, and which does not favourably impress them.

This expression of heartiness is only the outward sign of a much deeper desire that all men should be on equal terms with one another. We who are in Toc H know and recognise this important fact, and because we know it no great harm is done. But it still remains true that perhaps this side of the family life has been developed out of its due proportion. Let me give you an example. I well remember a Guest Night which commenced with the singing of many songs, after which a most inspiring address was given by the special speaker for the evening. Immediately her talk was ended, the chairman of the group in whose rooms the meeting was being held, arose and briefly thanked the speaker, concluding with the words "shall we sing another song"! That remark and the consequent carrying out of the suggestion completely ruined my impression. The talk which had been given was one upon which one felt one would like to think quietly for a few minutes, for the full content to sink in, and, as I say, it was completely ruined for one member at any rate by the sudden reversion to "heartiness," which broke the train of thought.

It does seem to me that we lay ourselves open to a very grave danger by the prominence which we give to the "hearty" side of things. That is the first side which strikes the newcomer. He is left with no sort of doubt that there is life in Toc H, but he must wonder whether that life is being used to its full advantage. It is intended to draw him in and make him feel at home, but does it fulfil its purpose? In some cases it probably does, but in others it repels. After all, it is not the thing of most importance in Toc H. If it were we should add a new line to the Four Points of the Compass, "To cultivate heartiness." But that clause does not appear, and whilst there is no doubt that we do cultivate heartiness, it is perhaps not quite so clear that we give the same due attention to the four points which should form the basis of our life in Toc H.

Whilst heartiness in its rightful proportion is necessary, it does not of necessity show forth love, and whilst it may not impair our faculty to think fairly, it undoubtedly spoils outsiders from thinking fairly about us. It rests with us to make the right contact, and to allow those outside to see and to share in the

real life of Toc H which we from experience know to be of the greatest help in our efforts to live really worth while lives in the service of God and our fellow men.

We cannot wear our hearts upon our sleeves, and it is hard to convey deep convictions to chance comers, but it should be our aim to show to all that the reason why we identify ourselves with Toc H is because we are trying, hard though it is at times, to spread abroad the spirit of self-sacrifice and service which is the only sort of life worth living, and out of which Toc H was born.

We should at all times, therefore, try to show forth that which is at the heart of our ideals, and not merely that which is superficial. If we can relegate heartiness to its apportioned place we shall do a great service to Toc H and to those who if they could only see the inner life would also be one of us, but who, seeing only the superficial, miss that which may help to make their lives richer. And the loss sustained is not only theirs but ours as well.

M. R.

Felling

SINCE my appointment for work in Felling at the end of March, I have had opportunities to meet many members of L.W.H. from different parts of the country and I know how keenly interested you all are to hear of the beginnings of the Felling Scheme.

The work, as you know, is under the direction of the Tyneside Council of Social Service. The Council has appointed a Felling Committee for Social Service, and a Sub-Committee for Women's Work was formed early this year. L.W.H. is represented by Miss Hyde, the North Eastern Area Secretary. I act as Secretary of the Women's Sub-Committee. The Chairman is Mrs. English, J.P., who for a long time has taken a leading part in the Guide Movement, in the work of

the Mothers' Union, and in various branches of social work in the district.

An occupation Centre for unemployed men in Felling was opened over two years ago. The men built a series of huts on a piece of waste ground which they had cleared and planted a small garden. The activities now being carried on include woodwork, boot repairing, provision of dinners (cooked by a few of the men themselves), music, indoor games, cricket and quoits, a new poultry and allotment scheme. Many plans are in hand for fresh developments.

At Pelaw, another part of the district, as a result of local interest and initiative, funds were raised to start building a community centre there. A small group of about fifteen unemployed men, none

of whom had had any previous experience of building, have carried on steadily since October last at the arduous labour of digging foundations, laying drains and putting up a very fine wooden structure, which is now being finished inside, while a crazy path and protecting walls for a rock garden are being laid outside.

A boys' club was begun early this year, and some of the members went to their first camp in June.

For over a year, a small group, which now numbers twenty-seven, of the wives of unemployed men has been meeting one afternoon a week for instruction and help in dressmaking and handicrafts. A very happy group it is, and some really good work has been done. Some of the members have just made a slipper box with upholstered lid for exhibition at the Royal Show in Newcastle. Last year three members shared in the holiday arranged for women by the Tyneside Council and held at St. Hilda's College, Durham. A similar holiday is being planned for this year. We are having a day's outing to the Coast in July, and in August some of the members intend to take part in the Tyneside Council Annual Sports.

The women folk of the unemployed struggle to make ends meet, and having so much hard work at home, often in very depressing and cramped surroundings, deserve special consideration and admiration for the way in which so many of them look after their homes and their families. We hope to extend the women's work in the autumn.

Another urgent need is for the development of work amongst girls. A brief survey shows that there are about 1,000 girls in Felling between the ages of fourteen and eighteen alone, and that there must be well over 700 of these who are not connected with any club or with Guides or Rangers. There are only 100 Brownies, 126 Guides, and 12 Rangers in the whole of the district at present. The Churches have not been able to cater to any large extent for the recreation of their young people. One Church, which

is specially active in this way, is much restricted because its Church Halls are used throughout the day as Employment Exchanges, and it is only able to provide for about seventy girls between the ages of fourteen and eighteen, in addition to younger Guides and Brownies. About 150 girls under eighteen are registered as unemployed; many of them belong to families where the father has been out of work for a long period, some for as long as five, eight, ten, or even fourteen, years.

You have already heard of the poor housing conditions and serious overcrowding which still exist in parts of Felling. Our first visitor from L.W.H. at a distance, who spent a fortnight of June in Tyneside, was specially interested to see some of the old properties described by Monica Hill in the last number of "The Log." The new Council houses are unusually attractive, and schemes have been prepared for the clearance of all the unsatisfactory houses, so that soon further great improvements will be made.

The housing shortage extends to buildings suitable for recreational and cultural activities, and consequently the first concern of the Felling Committee has been to try to find a house in which I shall live, and which will be sufficiently large to provide for some of the activities for women, girls and children, and to serve as a centre for the work as a whole. We should like this house to have a name which will indicate its relationship to L.W.H. Can any of you send suggestions for a good name?

The difficulty in finding premises, though it has made the preliminary stages much longer than was at first anticipated, has not prevented us from making a practical start. A rambling group has been started, and negotiations are in progress for the use of a garden for open-air games for the older girls, and a holiday play centre for the younger children may be run in August.

Playing fields are extremely difficult to get in a district like this. There are a number of waste spaces where children

play but these are rough and not very safe. When you are hearing appeals this year on behalf of the Jubilee Trust Fund, you will remember that Felling is typical of many more districts where it is almost impossible to get even a small hall in anything like good repair, or a piece of grass large enough for rounders or hockey, or equipment for games through local sources. Members of the main Committee have been on the look out for a playing field for some time, and we are now very hopeful that a field will be available for the winter for hockey or netball. We shall still be in need of equipment and of serviceable gymnastic or tennis shoes of all sizes, and of games and toys for children.

The organisers for the National Council of Girls' Clubs in County Durham are giving much assistance in all the efforts for girls between fourteen and eighteen. At their invitation I am preparing to take twelve girls to the Youth Hostel at Edmond Byers, Co. Durham, in the second week of July. There will be twenty girls in the party altogether, and I am to be in charge of cooking and first aid.

Every effort is being made by the Committee to secure a house at an early

date, so that we shall have a home for the winter activities. This will enable us to extend the work among the women and to cater for the girls and children. It is felt that the work for the women should be planned first to meet practical needs such as food and clothing, so as to help out the family resources by co-operative efforts. A further pressing need is to provide wholesome recreation in the way of music, drama and "keep fit" classes, to break down, and prevent as far as possible, the nervous strain from which many of the women are suffering.

I know that many of you are longing to help in equipping the house, but it is still difficult at this stage to send you a list of requirements. As soon as the negotiations for a home of our own reach a favourable stage, I shall make an appeal.

It is a great privilege to have the opportunity to work in this district through the generosity of the Toc H League of Women Helpers, and I wish to thank on behalf of the Felling Committee all those who have contributed in any way towards beginning the work here, and on my own behalf all those who have so kindly sent me their good wishes.

M. B. A. Millar.

FELLING FUND

Statement of Account, June, 1935

<i>Receipts</i>		<i>Payment</i>	
	£ s. d.		£ s. d.
To Subscriptions, "Friends of Felling"	40 18 6	By Expenses	
" L.W.H. Unit Donations :	51 19 2	(Printing, petty cash) :	31 5 0
" Donations through L.W.H. Members and from Public Appeal :	666 16 0	" Candidates' Expenses to Newcastle	7 10 0
		" 1st Instalment paid to the Tyneside Council of Social Service :	500 0 0
			538 15 0
		Balance in Hand :	220 18 8
	<u>£759 13 8</u>		<u>£759 13 8</u>

(Signed) C. Gordon Moore

Hon. Treasurer

A Grain of Mustard Seed

This article has been written especially for The Log by a member of the staff of the Pioneer Health Centre, St. Mary's Road, Peckham. The work was started on a small scale ten years ago, and the present Centre was opened in February of this year. The pioneer work of this most interesting experiment has been done by Dr. G. Scott Williamson and a lady doctor, Dr. Innes Pearce, and the architect of the present wonderful building is Sir Owen Williams, K.B.E.

AT a time of rapid social evolution, we tend to concentrate most on the evil results of obsolete planning; even our constructive efforts are really designed to avoid errors of the past rather than to create new ideals of ordered progress.

We disapprove of ribbon development, and discuss the relative merits of sowing houses horizontally like mustard and cress or erecting them vertically like a house of cards. Both will last as long for they lack that essential of community life, a central purpose for living in that particular place, unless it be the tube station. What an ideal!

On the social and intellectual side, we plant a public library here, and a private cinema springs up there: there may or may not be a public swimming bath (men only on Monday, Wednesday, and Friday, closed Sundays), and a private cafeteria (open when profitable). The men's club is exclusive, the school compulsory, the dance hall under suspicion, and so on ad infinitum, no co-ordination, no mutual responsibility to the surrounding community.

In the name of health, we build hospitals with begged money, others out of the rates; we finance schemes of disease prevention and relief which work backwards, starting with the most ill, most hopeless cases, and in desperation we transplant whole slums from one bit of land to another.

Into this sorrowing world comes a grain of mustard seed: the Pioneer Health Centre at Peckham, a concept so brilliant ten years ago that, seeing it now at last in action, it seems as obvious a solution as the problem was obscure.

Were the local school attached to this

most sensible building, it would be the complete centre that it sets out to be for the small district which it serves. It is, in the abstract, an obvious focus for building schemes of any type. Socially it is the meeting place of all who live within ten minutes walk; here may the whole family resort to split up with safety within its boundaries; the father to meet other fathers for a smoke or a drink, a swim or a game; the mother to meet other mothers for sewing, gossip, or relaxation. Those athirst for knowledge may here find the peace to pursue it alongside the mere "homework doer." Youngsters may play here in safety from traffic, busybodies and overwrought parents, or may swim with those of kindred skill. Yet by the communal interest of its members in the Centre, the family body is strengthened, the community life is widened and a new vitality arises.

Above all the health of the individual and of the family is by regular routine supervision made the starting point of a sane healthy-mindedness, freed from the present standard of patent medicine advertisements, food fads and hospital out-patient departments. It avoids the necessity for clinics for this, and welfare centres for that, and medical examinations for the other, whereby half a dozen members of a family have independent advice from as many different doctors scattered over the town.

Thus, by separating off the treatment of the unusual, the hard case, the problem where housing, community or individual have gone astray, this Centre can for the first time observe and encourage the development of the healthy, normal and sane elements innate in that curious animal MAN.

Unemployed

Life on fifteen shillings a week in London

"SURELY there should not be any unemployed women in London" is a comment I have heard more than once from people who find it impossible to get adequate domestic help in their homes. If only they knew, as I do, of many women who must earn in order to live and yet who have been unable to find suitable employment for many months! There is all the difference in the world between work for which one is suited, and unsuitable work, though we tend to forget this, especially in connection with women, and feel that if all else fails they can always take to domestic work. But most of the women I know are both temperamentally and by training completely unsuited for this, and no one would thank me for recommending them for housework.

There are several hundred women in London who have not been able to find work for a year or more, and who are struggling to exist on their Unemployment Benefit of 15/- a week or whatever is allowed them by the Public Assistance Authorities. There are many more who have been out of work for three months and over, and that is quite long enough to get thoroughly discouraged and miserable, and in many cases to suffer from lack of food and warmth. Actually it may interest some people to know that in London, where employment conditions are comparatively good, since 1921 there have never been less than 64,000 people registered as unemployed, about one-sixth of these being women. The highest figure for women occurred in the autumn of 1931 when it was over 45,000, and it has never been below 10,000. In December 1934, it was about 24,000, which was rather over 1,000 more than the year before.

Figures are all very well, but it needs considerable imagination to turn them into human beings; so let me try to help you. Of course a large number of this twenty odd thousand are in work one

day and out the next, but of those who are "signing on" week after week, we notice a considerable number from the same trade or profession. There are many clerical workers, shop assistants, manageresses and other kinds of hotel workers, actresses and canvassers and, less frequently, social workers and teachers.

We also notice that these women who suffer from "protracted unemployment" are much more numerous in some parts of London than in others. They are rare in the East End, not so frequent in the suburbs, but unfortunately numerous in the centre of London.

One other thing is noticeable—many of these women are middle-aged or elderly, and nearly all are over thirty. Though they lost their jobs for varied reasons, in nearly every case this factor of age makes it difficult for them to get back to work.

There is much we can do to help these unemployed women, and first of all we must determine not to lose sight of them, for they fall all too easily into the background of the picture and get lost in the busy London scene, and we can imagine they are not there at all.

We know that they are lonely, and one has only to think of what few contacts with the community they have to realise how difficult it is to find them. It is extraordinary how many of them seem to live by themselves in furnished or unfurnished rooms; some have always been independent and not mixed much, and others seem to lose touch with their friends when they become unemployed. They must visit the Exchanges several times a week and talk to the clerks, but except for this they can go for weeks without talking to anyone, with the possible exception of their landlady. When one has to pay about 10/- out of 15/- weekly income on rent, and the rest has to cover food, light, heat, travelling expenses and clothes, it is difficult to afford even companionship.

It is partly to provide companionship and also to help their physical and mental needs that one or two clubs have been started for these unemployed women; and the London Council for Voluntary Occupation during Unemployment is trying by working through other voluntary bodies to start more. At present only the Fitzroy Club in Soho Square is open every day of the week from 12-6, and the Toc H L.W.H. are able to give very valuable service here in keeping the Club open on two evenings a week and on Sunday afternoons. The Club premises are only two small rooms, but over 500 women have joined it since April, 1934, and the active membership is between sixty and one hundred. One reason why the women prize the "Toc H Evenings," as they call them, is that those who get jobs are able to come back then and mix with and cheer those who are still out of work. For we do not see these Clubs only as temporary institutions for those out of work, but as a part of the great movement of the future which is to give us all more leisure. Many people will be wondering where to go and what to do when this happens, and I see these Clubs as "Leisure Centres" where crafts and hobbies can be practised, music and rhythm will also have a place, and interests of all kinds be fostered.

To return, however, to our immediate problem of Unemployment. I said earlier on to what a large extent age seemed to be the demon in the game, and it is because of the hardships suffered by these older women that an Association known as the "Over 30 Association" has recently been formed. The aim of this new movement is to interest women who are well established in work or more fortunately placed, in the plight of the women who cannot get work, chiefly on account of their age. It is hoped that with the aid of half-crown subscriptions from many of the former, constructive work of three main kinds can be carried out for the latter.

Firstly, where possible, the unemployed members of the Association will be put into touch with jobs where older workers

are definitely needed, and various new avenues of work will be explored, as for instance the possibility of creating work for some on the land, and for others, a work room in Central London.

Secondly, Clubs with canteens where good nourishing food can be provided at cost price will be started in districts where there is a proved need for them. I should have said that the provision of food at cost price is an integral part of the policy of the Fitzroy Club, for it is felt that by helping to keep members physically fit, and also giving them occupation for their minds, clubs of this sort are keeping women employable and preventing breakdowns that otherwise often occur.

Thirdly, the "Over 30 Association" hopes to be able to explore the question of housing and see if it is possible to get cheaper accommodation for its unemployed members. At present in London most of them have to pay at least 10/- a week for a room, and this, as I said before, often only leaves 5/- a week for all other expenses, including food. New housing programmes usually concentrate on making homes for families, oblivious of the fact that many single people urgently need cheaper rooms. We hope to explore both the possibilities of hostels and of one room flatlets for some of these women.

Though the Association was started in London it does not mean to confine itself to any one district, and the organising secretary, Mrs. Biscoe at 620 Cecil Chambers, Strand, W.C.2, would like to hear of anyone who is interested, and will gladly send particulars of membership.

Plenty of volunteers are needed in all this work of helping to make life more possible and more enjoyable for those who cannot find work. The State, in most cases, by means of Unemployment Insurance and Public Assistance, helps them to exist—we want them to be able to find life worth living while they are out of work, and, wherever possible, to draft them into work again.

Elisabeth H. Rowntree.

News of the Family

NORTH WESTERN AREA. *East Lancashire District.* This district now consists of groups at *Barnoldswick, Colne, Burnley, Accrington*, and a grope at *Nelson*. The work continues to grow, and many interesting jobs are being done by the members. *Accrington* are agreed that in their membership of L.W.H. they do find inspiration and help for all the work they do, and feel it is better done as a result of this contact. A suggestion has also come from this group, that members should decide at the beginning of the year what subject they would like to study, and then have speakers at certain periods to talk on the different aspects of the chosen subject, as they feel this will be better than speakers on isolated subjects.

Barnoldswick have concentrated on distribution of clothing to needy cases, and providing a wireless for the blind. They also held a Jubilee night, presenting tableaux and dances, and sang the special Jubilee Processional March and Song. The group now consists of thirteen members.

Burnley have had some interesting and helpful meetings such as Question nights, debates, and speakers on local conditions, amongst whom were the Superintendent of the Police Force, and the Bishop's wife. They have started a "Making and Mending" Club, whereby each member who knows of a needy family can help with parcels of clothes, etc. Apart from this they are also helping Toc H with a garden party and jumble sale, and are going to attend a farewell party to our Area Padre, Michael Coleman, who is leaving England for two years.

Nelson are very busy trying to find themselves, and imbibe the Toc H spirit. At the moment they are only four in number. They helped Toc H with a Christmas party, and then set out to assist them in ridding their financial burden, which we are glad to say, has been effected; they also joined in an effort for the local nursing association.

Colne are continuing to make good progress; they have had numerous speakers on various subjects, and one of their chief jobs is to help the local hospital.

North Lancashire District. Since the last time any news from this district appeared in the Log, *Preston* and *Blackpool* have attained Branch status, and *Grange-over-Sands* has become a Group.

Blackpool gave a most successful party on their sixth birthday, April 29th. Very much alive, this Branch have had to refrain from accepting any more probationers, having at present as many as they can possibly deal with. They have a multiplicity of jobs, including blood transfusions.

Preston have been busy moving into new premises, and decorating and furnishing them. *Kendal* is going steadily forward; and *Grange* is busy learning about Toc H, and growing slowly. *Grange* held a joint Toc H and L.W.H. evening last week, which was a great success.

On June 1st we had a Training afternoon for Secretaries and Job Secretaries, with talks and discussions on "Hows and Whys and materials and methods," and after an excellent tea, a speaker on the work of the National Council of Social Service, again followed by discussions.

Stockport District. Though we have all been very busy during the last twelve months we have little in the way of actual news from our units. There are four new gropes, *Shelton, Leek, Poynton*, and *Heaton Moor*; all in very different places with very different problems and outlooks.

We most regretfully said goodbye to Mrs. Twinch, our Area Pilot. Only people who have worked with her can have any idea of her marvellous gifts of organisation and encouragement. Nothing we can say can express our debt of gratitude to her. With the going of Mrs. Twinch we welcomed Miss Bolton,

as the first paid Area Secretary in the North Western Area, and we are getting good friends both with her and the staff car—when it condescends to go!

The District Team is a great joy to all its members, and is proving to be of real help to the units, through the thought, inspiration, and fellowship which is so apparent at the Team meetings.

PORTSMOUTH GROUP. *Unattached.* As there is only one unit of L.W.H. in the city, there are plenty of people interested in the Group. We have had a great number of probationers, and are now in the unusual position of having to close our ranks to newcomers until the autumn.

Jobs are not lacking, many being done in co-operation with the local Toc H. One of the recent jobs we have undertaken is that of visiting the aged and infirm patients in the local hospital.

We are now working very hard for our Lamp, and gained much help from Mrs. Edwards during her recent visit. We look forward to the time when other L.W.H. Groups are formed in Hampshire, as then we shall not feel such an isolated unit of the Family.

SOUTH WESTERN AREA. *South West District.* Following a Regional Conference in Bristol last October, the three units *Sherborne, Taunton, and Yeovil*, were designated the South West District, and the experimental team became the District Committee.

Feeling the importance of thought and study, especially where the units may look for assistance, the District Committee has made a point of giving an hour to this at each meeting, the subjects being prepared and led by two individuals each time. In this way we have had most interesting debates on "Vital need for more thought and study in units, and how is this to be accomplished"; "Jobs, especially community jobs"; "The Good Neighbour"; "Family Life."

A training week-end for unit office-bearers was held recently, and good

papers were read on Piloting, Jobbing, and the future of L.W.H., followed by lively discussions. The Triple Alliance of Counties was made possible by Exmouth sending a representative to join the Somerset and Dorset fraternity. At present we are planning a Rally for the whole District, and later hope to have another Training week-end.

Our big piece of news is that Taunton has been promoted to Branch status, which we feel will inspire us all to further effort.

One unit has been helping in a big effort for Waifs and Strays, taking the form of a three days' "Fayre." Another experimented last year by taking six children from the Bristol slums, and giving them a week's holiday in the country; the different members holding themselves responsible for their entertainment, afternoon and evening. A third unit helped its men's unit in a similar work for London slum children. Mending hospital linen, visitation of the local workhouse, and sundry similar jobs continue to keep the members active.

A definite effort has been made by all units to give more time to thought and discussion. The members are making much more effort to get about and meet each other more often, and are realising the value of these "get togethers" for learning to know each other better, and hearing the other person's point of view, thus making for a better understanding all round.

SOUTHERN AREA. *Reading Sub-District.* *Basingstoke* send two members to their local hospital to assist with mending, and a number of old ladies are visited regularly. They have also catered on several occasions during the winter for various Toc H parties, and, of course, Jubilee Day kept most of them very busy.

Beaconsfield have not acquired any very original jobs lately, but are still pegging away with the usual ones, amongst which are: singing once a month at a cottage hospital nearby, and joining with Toc H for a Carol Service there at Christmas.

A little visiting and taking care of house and baby to allow parents to go out; sewing for various people, which, by the way, it is hoped may become a definite Felling job; entertaining with Toc H children from a poor school in London to a day in Beaconsfield, and also helping Toc H with a Christmas party for local children; striving with Toc H to collect enough money to maintain a bed for the S.O.S. Society.

Reading also collect for the S.O.S. Society, and have assisted at various local functions during the year. They have done sewing for the Waifs and Strays Home, and have given a party for Welsh girls from the Rhondda Valley, who are now working in and around Reading; also a poor children's party; dressed dolls for Red Cross Flag Day, and held a concert party.

Slough have made great strides during the past year by gaining Branch status in record time, and they are working very hard to maintain their Lamp. On the evening of Jubilee Day they entertained the old people in the infirmary, and are now rehearsing for a concert they hope to give them in June—preceded by a supper. Mr. Fanshaw of the S.O.S. Society has been talking to Slough and has inspired them to make an effort for the Society. During the next three months they intend to sew for a Sale of Work in aid of the local branch of the Preventive & Rescue Work Association.

As a District we seem to be making a little progress towards the deeper side of Toc H. Last year we had a Group Discussion on "How can we deepen our membership?" based on the Toc H prayer. It proved most helpful, and gave us all plenty of food for thought. We hope to repeat this idea in June, and to have members who are interested and have not tried this way of discussing, I would say, "Have a shot, it's great, and it is surprising how much you can get out of it." Another plan we have in mind is, to try and arrange a Training Week-end towards the end of this year, for Office Bearers and others who may care to come. This being such a scat-

tered district, although I suppose there are others in a similar plight, we think the "living together" for a week-end will give some of us a chance of getting to know each other better than is possible at present.

WESTERN AREA. *Gloucester District.* The District Team was formed and members met for the first time at Cheltenham in March.

Cheltenham held a Guest Night in February to which all units were invited. Unfortunately, Worcester were unable to be with us. Two members came from Gloucester and fourteen (such a happy bus load!) from Evesham. Padre Cloutman initiated the office-bearers of Evesham Group, Cheltenham members sponsoring them. Afterwards he gave an inspiring address, and later Hilda Blackwell, of Gloucester, talked to us in her own special way on matters concerning Toc H. Then followed refreshments and community singing, and finally Home-Going prayers. So ended our first District Guest Night.

Jobs are going on as usual, the biggest team job being for the local blind, service being given in many ways, and all are working hard trying to raise funds to give them a summer treat. The Ministering Children's League started by Miss Haverfield about two years ago is still being run very successfully by three or four L.W.H. members. The children meet fortnightly, and during the winter have been making useful articles for missions and hospitals, and have recently given a concert to raise funds for their work. Since Christmas we have had several speakers, chiefly local, on "Things concerning the life of the community." One evening, at the suggestion of the District Secretary, who acted as umpire, we held a "cricket match": two captains were selected, and these sent in various members to bat or bowl. The "bowling" consisted of Toc H General Knowledge questions aimed at the member "batting," who had to answer correctly or be "out."

Gloucester are interested in a Blind & Deaf Holiday Home, and have recently

held an American Supper very successfully, to raise funds in aid of this Home. They have met Toc H recently for discussions, and are also having singing practice some evenings, so that they will be ready when occasion arises. (I believe it was Mrs. Halliley who once told us we did not sing enough.)

Worcester are slowly increasing in numbers, and they now have seven active members and five probationers. They are working for the Personal Service League; and two members collected subscriptions for the City & County Nursing Association. They have recently formed a Committee with Toc H, and are discussing plans to run a play centre for poor children at their Headquarters in the autumn.

Evesham have had quite a number of speakers on social conditions, etc., such as Welfare Clinic work, Local Administration, League of Nations, Economic Aspect of Parliamentary Working, and also a reading and explanation of John Drinkwater's play, "X = Nothing."

During the meetings work in the form of making blankets from odd wool, and garments, is done for the Personal Service League. A social evening was also held in aid of the Personal Service League, and this proved a great success. Various other jobs are being done in the form of visiting the County Hospital, and also several sick and aged folk. During the winter stockings were knitted for a local blind boy; and through the generosity of a Toc H member in giving a large quantity of rhubarb, we were able to make jam, which was sent to north Worcestershire for people in the distressed area. In June, last year, we decided to help the British Red Cross Hospital Library Scheme, and two members have collected and repaired about 630 books since that time.

WEST MIDLANDS AREA. *Staffordshire District.* It seems a long time since our last appearance in the Log, but we are still plodding on, though life at the moment seems quite uneventful.

Our District still numbers only three families, *Wednesfield Branch*, *Walsall Group*, and *Hurst Hill Grope*. We have had several joint meetings in the District which have been most profitable and enjoyable. On one occasion we had questions connected with Toc H, drawn from a hat, for short talks, and this proved of great help to probationers. At another meeting we had a talk by an L.W.H. District Pilot from Birmingham on "What is Toc H in the world for?", "What are we doing about it?" This was a most inspiring talk and was thoroughly enjoyed by all. It was followed by a discussion, and impressions of the Lamp Lighting Festival given by two members who had been to the Festival for the first time. Both were particularly impressed by the strong fellowship which was shewn everywhere.

On another occasion four probationers gave short papers on the Four Points of the Compass, after which there was an open discussion. Our last meeting was purely a frivolous one, by way of a change; we sang, played games, and had our poor weary brains taxed with guessing competitions.

Birmingham North - West District. Handsworth Branch. We are still busy doing sewing for the unemployed, and feel we are really helping some very deserving cases. We also enjoy our monthly visits to the Cripples' Hospital Guild, where we sit with the cripples during their entertainment, take round the tea in the interval, and try to create a bright atmosphere. Some of the members visit the cripples in between the monthly meetings, and we feel we are making our Light "shine" here.

Five of our members have recently hived off to other families, and we miss them very much, but are glad we are able to help other gropes.

Handsworth Group. We entertain on the first Thursday in every month twenty-two or more unemployable blind persons at the Toc H rooms, 167 Lozells Road, Handsworth, and arrange to convey them to and from their homes.

Sometimes friends come along to entertain them, but at other times the blind folk themselves recite and join in community singing, and they thoroughly enjoy their chats with us. During the evening refreshments are served, these being provided either by the members themselves, or by some individual friend. During the summer months, apart from the social evening, rambles are arranged, and we all bring enough tea for three people, so as to provide for all the blind folk. Handsworth Branch of L.W.H. and Toc H have both come along to help us with these rambles, and we feel it is an excellent way of spreading the spirit of fellowship. We also visit the blind people in their homes, and read to them, and they do so appreciate the personal touch. In Birmingham alone there are nearly 2,000 blind people, and if anyone is interested in this job, we shall be very happy for them to come and see how we entertain them from 7.0-9.0 p.m. on the first Thursday of each month.

Sandwell Group. On March 2nd, 1935, we paid our third visit to "The Old Ladies of Erdington." This is not so "collective" as it sounds, being merely a job that was passed on to us from a lady who ceased carrying it on herself two years ago. She had been in the habit of giving old ladies who, through ill health or misfortune, were forced to spend their lives in a certain section of Erdington House Infirmary, a tea and entertainment once or twice a year.

The first time we felt very strange, not knowing exactly what to expect or how we should be received, but the dear old things were so grateful and so loth to let us go that now it is like visiting old friends and we are met with open arms (metaphorically speaking, of course). One or two of them are so infirm that they have to be wheeled to and from everywhere in bath chairs.

YORKSHIRE AREA. *Huddersfield District.* On looking back over the past few months since the time when our news last graced these pages, the outstanding fact seems to be that since we

split off from Leeds and became a smaller district, we are gradually learning the meaning of the term "district mindedness." The four units, *Huddersfield Branch, Brighouse and Paddock Groups,* and *Kirkburton Grope* are all quietly getting on with their job, and owing to the units being fairly close together, several district functions have been possible.

At the beginning of the year, we held a Guest Night, the purpose being to interest other societies in L.W.H., especially the Guide movement, where we felt co-operation was sadly lacking. Three or four Commissioners were present, and as a result, we hope to link up our service with that of the Rangers. Two District jobs are now in progress, helping at the Community Club for Unemployed Men and work among the deaf and dumb. The latter is done as a joint job with Toc H, and some of the enthusiastic souls are energetically learning the language.

The Flying Squad system of inter-unit visiting still functions, and we now possess a District Library, of no great size we confess, though the cupboard is large enough to allow for expansion!

We have had a Training week-end for members and probationers, lead by Mrs. Halliley, when we got down to discussing the essentials of our movement, the Main Resolution and the Objects of L.W.H.; and unit office-bearers have had a Training evening. The District Team is beginning to realise the part it has to play in the Area, and we have interchanged teamsters with Rotherham and Sheffield.

Co-operation with Toc H has developed and there is now a "co-op" team at work in the district. The team started by exchanging information concerning the various units, and we hope to continue learning more of each other, and so become better fitted to solve the problems liable to arise between the two sides of the family.

The question of Padres in L.W.H. has aroused a good deal of thought and dis-

cussion in the district during the last few months, as the whole subject seemed vague and no-one quite knew what was expected of them. As a result of consultations with the Toc H District office-bearers, we were linked up with Father Goodall of Mirfield, who offered to help in any way possible, promising to act as our unofficial District Padre and assist us in solving our difficulties. His first job was to take a Pilots' Evening and then he lead a Quiet Evening for the District Team.

Leeds District. It is now twelve months since this District was divided, although it still consists of eight units. The District Team meets regularly, and as a result there has grown a greater co-operation through the exchange of ideas. A Quiet Evening was held for the Teamsters on February 16th, when Padre Robins gave two addresses leading to a discussion "If this is 'God's Show' what does it mean to God?" This gave us much food for thought and proved an inspiration to many who were able to take part.

Leeds has found that their corporate job, a weekly social hour for women, has led to a greater fellowship. *Leeds Central* continues to meet in St. George's Crypt and finds many opportunities for jobs among the unemployed there. *Leeds University* hold regular meetings although terms are short, and they give up many precious hours to help in running a Play centre in one of the poorest parts of the city. *Harehills* do many useful jobs in their part of the city and help the corresponding unit of Toc H considerably. *York* has done much in the past months to help outside organisations, chiefly helping at the Hospital Bazaar. Both *Knaresborough* and *Harrogate* have been granted group status during May. Both units have experienced difficult times during the "groping" period, but with cheerful and deep fellowship and a renewed inspiration, these new neighbouring Groups will go on from strength to strength. *Keighley* is as yet "groping" but becoming a live wire.

All those who possibly could took part in a District Training Week-end at the end of March, at a Guest House at Otley. It was the first time this scattered District had got together, but strangeness was soon shaken off. The Saturday evening session was taken by Padre Robins, who took prayers, gave two addresses and led the discussion, "What do we believe in Toc H?" After early Communion on Sunday, Mrs. Halliley was leader, and we had lively group discussions on "Has Toc H an answer to Nationalism?" As a result of this discussion the District offered to help in many ways during an International Conference of the Youth Group of "World Alliance for International Friendship through the Churches" held in Leeds in April. We were asked, because of this, to send a delegate from L.W.H. in the District.

During the year we have taken part in three Toc H United District Services.

East Yorkshire District. The four units in this District have maintained all their old Jobs, the "future generation" keeping *Cottingham* very busy at the fortnightly Clinic. *Hull* have now several corporate jobs, and join the *Anlaby Group* in connection with the library at once of the local hospitals, members from each unit attending twice a week. *Anlaby* are now very comfortably established in their converted bus, and are busy studying Toc H history and literature. *Bridlington* have also moved into new quarters, and have been busy, jointly with Toc H, in organising a bazaar.

The District Team meet regularly every month, and for the past three have had the help and inspiration of Mrs. Halliley, and the important question of the training of probationers and the responsibility of sponsors is being seriously tackled.

Rotherham District. It seems a long time since we had any really progressive news to report, but on the threshold of a restart in many ways we are grateful to have an opportunity of expressing the hope we shall soon have accomplished a

favourable "come back." We are feeling the advantage of our latest recruit, the lively unit at *Kimberworth*, and are striving to become more united in fellowship work and play.

Starting with a very inspiring Rededication service for the whole District in the old church at *Conisbro'* on January 24th, followed by a very happy evening together, closer co-operation among the Units has been evident. We also exchange members regularly to other meetings, and so far this has been a great success. The friendly and efficient District Team has assisted very much, and at these and our Sponsors Meetings we have begun to get down to things.

SCOTLAND. *Glasgow Branch.* We have had a very full programme this past season, with some interesting speakers, two Guest Nights and some Family Nights which were run by the Probationers—these proved most successful and entertaining. We paid our annual visit to Atholl House; this is a house for girls who have been brought to the Juvenile Court and instead of being sent to prison are taken to Atholl House and trained there as domestic workers under the most kindly of teachers—many of the girls are more sinned against than sinning, and the life of Atholl House helps them to find their level. In return the girls paid us a visit at our rooms and entertained us by producing a short play.

Work for the Glasgow Maternity Hospital still continues and also the work at Hamiltonhill Social Centre, where help is given in many and varied ways. Swimming Clubs, Child Welfare Work and Health Visiting is well maintained by members and probationers—no one is without a definite job of service.

In February we had a Training Weekend at Lassodie (near Dunfermline) when we had the privilege of Padre Ogilvie as our leader.

Edinburgh. In the beginning of the year there were some changes on our Committee, but our numbers remain much the same as last year. Meetings

have gone on regularly and we have all been busy, more or less, with routine jobs so that there does not seem much to comment on.

In January, four members attended the Toc H Festival in Glasgow, and later on, in May, the Group was represented at the L.W.H. Scottish Conference held in the same city.

Hamilton. On Christmas Day we entertained about thirty children to a Christmas Party, when we had Santa with us, complete with sack on his back, out of which he brought forth a Christmas gift for each of the kiddies. Our Annual General Meeting was held on 8th January, when our new office-bearers for the current year were elected. We have had various speakers on different aspects of Toc H; on the work of the Salvation Army, Settlement Work, Nursing; the life of Mary Slessor; a Job-Secretary's Night; Padre's Nights, which were most helpful and inspiring; a Social Evening; and two very out-of-the-ordinary talks, (1) on Baking, (2) on Books, the history, print and bindings. On March 19th we entertained our Busy Bees, this, by the way, is the name of our Old Women's Club which was started some little time ago, with first of all tea, then games, singing, and a little sketch. We assisted at the Garden Fete run by the Hamilton Branch of Toc H to raise money for their Social Service Work.

Pollok. Although small in numbers, we are not lacking in enthusiasm. Our jobs include knitting for Oakbank Hospital. Last year we provided about fifty woollies (vests and bed-jackets) which we took to the hospital with a collection of toys in time for Christmas. We assisted Toc H in giving a treat to sixty old people of Pollokshaws; five of our members are still doing Infant Welfare Work visiting; two do good work with the swimming club in Pollokshaws baths; one member is collecting garments for the Golden Needle League; and two members take magazines to Oakbank Hospital regularly. For next winter we have undertaken to knit a blanket for a necessitous home in Pollokshaws.